

The Bible Vision

APRIL-JULY, 1947

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THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume XI

APRIL-JULY, 1947

Numbers 4, 5

Published bi-monthly at Berne, Indiana, by
THE FORT WAYNE BIBLE INSTITUTE

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Printed by the Economy Printing Concern, Berne, Indiana

Subscription Rate: \$1.00 per two years; 50c per year; 10c per copy. Mail subscriptions to The Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second-class mail matter at the post office at Berne, Indiana, under act of March 3, 1879.

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The Editors Say---

MITCHELL:

The Bane of the Bushel

Many a light has flickered out under the bushel. It is generally believed that the bushel, on the lips of Jesus, was a symbol of commercialism. His reference, then, to the hiding of a lighted candle under the measuring basket, is understood to mean that the light of Christian testimony may be extinguished, or at least obscured, by an undue absorption in business affairs.

Such a danger is perhaps nowhere better illustrated than in the crass commercialization of holidays. Christians have long deplored the secular emphases placed on Christmas and Easter. Santa Claus and the Easter Bunny receive more prominence than Christ. What ought to be a holyday becomes an occasion for costly display and for a wholly un-Christian contest in sending gifts and greeting cards.

Even the less religious holidays have suffered. Just before Mother's Day, this year, the Associated Press released a story about Miss Anna M. Jarvis, founder of the day. There it was pointed out that Miss Jarvis never approved the commercial taken by her memorial to all mothers. "When the day turned into a money-maker for florists, candy stores, jewelers and greeting card firms," the story said, "Miss Jarvis lambasted the commercialization with the same energy she displayed in

founding the day." She even threatened to sue Al Smith, governor of New York, in 1923, over plans for a huge Mother's Day meeting.

The same fate that has befallen these holidays lurks before the individual. Whether his vocation be industrial, professional, or even religious, he is often tempted to give first concern to material gain. Ministers have buried themselves in the bushel. Evangelists have lost their light by esteeming cash above converts. Young men have ruined their usefulness through adherence to a false standard of values. Like Demas, they have loved this present world.

The bushel has its place. But it is out of place when it begins to smother the soul.

• • •

A Sound Mind

Our nation is fast going insane.

This is no figure of speech, nor a facetious comment on the antics of bobby-soxers or any other group. Cold figures show that ten million of the people in America today will be so crippled by mental illness as to require hospitalization. One of every five families will be affected. These mental patients, already more numerous than all the patients in the nation's general hospitals, cost the taxpayers from five to seven thousand dollars each for treatment. The

national bill for such treatment will reach a quarter of a billion dollars by 1956, it is estimated on the basis of present costs and the rate of increase in insanity.

It is impossible to attribute to any one cause this alarmingly high incidence of mental illness. Innocent persons, and even devoted Christians, are among the victims. Certainly not every patient is responsible for his own breakdown. Yet it is true that many instances of mental disturbance would be avoided if men knew the peace of God in their hearts. The Christian has the high privilege of displacing worry with trust, fear with confidence, uncertainty with assurance. In sorrow he leans upon the Father of mercies, the God of all comfort. In perplexity he echoes the words of Job, "He knoweth the way that I take." The keenest disappointments are translated into benefits by the alchemy of Romans 8:28.

A sound mind is a priceless gift from God (2 Tim. 1:7). It is preserved by the peace of God, which passeth all understanding (Phil. 4:7).

• • •

A Double Issue

Much to the regret of the editorial staff, unavoidable circumstances have delayed the publication of the Bible Vision the past year. Now we ask the indulgence of our subscribers as we give them an oversize number to take the place of two regular issues. It is our intention to keep publication on schedule henceforth.

This is something of a special number for the further reason that it contains a report of the activities of Commencement Week, including condensations of the Baccalaureate and Commencement addresses. Of real importance, too, is the article by Pres. S. A. Witmer, "Removing the Danger Signals," the first part of which appears herein. Those who read this and the concluding installment to appear in the next issue, will be glad to learn that Mr. Witmer intends to publish the article in pamphlet form. Further announcement about this will be given later.

In view of these special features, we believe that our readers will be agreeable to the arrangement, and will not feel too badly toward us over the "lost Vision."

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LEITNER: Consecration, Romans 12

Romans 12:1 and 2 frequently are used as texts for messages on consecration, usually for the mission field or some specific service. Granted, consecration includes every possibility; and in verses 4-8, about all of Christian service is comprehended. But the setting and context of this chapter reveal something further. Because of the goodness and severity of God, because of His mercy and deliverance, and because of Him, and through Him, and to Him are all things; therefore by His mercy one is to make his consecration. But consecration for what? Certainly for the min-

istry and certainly for the mission field or any other work or service to which God calls. But is that all? Or is it even primary? One is obligated to do in an appropriate manner the work to which he is called, as already noted in verses 4-8. But in addition to this, and even above it, love must be sincere. Goodness must be chosen rather than evil. Honor must be extended to another rather than oneself. Diligence, patience, hospitality, charity, sympathy, and humility are the qualities to be manifested. The returning of good for evil and constant victory of the good is to be expected. Furthermore, there will be willing subjection to authority, love for one's neighbor, and cheerful helpfulness to those who are weak.

Exhortations to all of these expressions of the love of God shed abroad in one's heart by the Holy Ghost suggest that above all else we consecrate, not primarily to preach or to be missionaries, but to live the kind of life described in Chapters 12, 13, 14, 15, and 16. No substitute for that will do, for "to obey is better than sacrifice and to hearken than the fat of rams." May it be said of every Christian, "Your obedience is come abroad unto all men" (Romans 16:19).

• • •

Constitutents of Wealth

Henry David Thoreau well said, "A man is rich in proportion to the number of things he can afford to let alone." That

one does not crave one thing is proof that he has another which takes its place and satisfies him. He can well afford to relinquish the best that earth can offer who enjoys the peace that passeth understanding, the fruits of righteousness, the exceeding riches of the grace of Christ, the power of His resurrection, and the fellowship of His suffering.

Who could be covetous of a lesser good who already has all sufficiency in all things? Wealth does not consist in the things which exalt themselves after the outward appearance. Its constituents, rather, are patience, kindness, humility, unselfishness, magnanimity, goodness, charity, and hope (I Corinthians 13). One must tarry, then, until endued with these and present himself a living sacrifice, for "a man's life consisteth not in the abundance of the things which he possesseth," but in the good and acceptable and perfect will of God.

Then he proves what that will is by the manifestation of his riches in prophecy, ministering, teaching, exhortation, leadership, giving, and mercy; and in cheerfulness, love, diligence, charity, and hospitality (Romans 12). For the administration of this service not only supplieth the want of the saints but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God (II Corinthians 9:12-13).

(Continued on page 47)

Removing the Danger Signals

A Study
in the Application of the Warnings
in the Epistle to the Hebrews

By S. A. Witmer

The Epistle to the Hebrews contains some of the most solemn warnings in the Scriptures: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "It is a fearful thing to fall into the hands of the living God." Etc.

Now a danger signal regarding man's eternal destiny should be considered only in a spirit of careful and reverent inquiry. A mere academic interest is trifling with awful issues. We dare not make mistakes here. If these danger signals are for Christians, their warnings need to be taken to heart. If the signals are falsely interpreted as having no message to believers, some may ignore them to their ruin and their blood will be on the falsifiers of the Scriptures.

All Biblical scholarship, of ancient to modern times, has been in agreement that **Hebrews** was written to Christians of Jewish descent; hence these warnings were addressed and intended for Christian believers. Scholars have disagreed as to the exact destination of the Epistle. Some hold that the church to whom it was addressed was in Palestine; others, in Alexandria, or Antioch, or Ephesus, or Rome. Some hold that it was addressed to a local body of Jewish Christians; others, to a more general group. **BUT ALL HAVE AGREED THAT IT WAS WRITTEN TO CHRISTIANS.** (Lunemann cites Roeth's exception but thinks it a manifest error.) Cartledge's unequivocal statement might be taken as a summary of critical opinion: "The persons addressed were Jews who had become Christians."¹

¹A *Conservative Introduction to the New Testament*, p. 330
p. 15

In fact, there never has been any disagreement on this point. Scholars have discussed many minute details in the field of Special Introduction, but they have never had to sharpen their tools of criticism to determine the destination of Hebrews. It is so obvious, so much beyond reasonable doubt, that it seems almost puerile to have to prove it by marshalling the evidence. If words have any commonly accepted meaning, there can be only one conclusion here. If Hebrews was not written to Christians, we might just as well give up any attempt to interpret the Bible by sound principles of exegesis.

But in our day a few interpreters, following the peculiar theology of Plymouth Brethrenism, are denying that Hebrews was written to Christians. It was, according to them, written to Jews who had some knowledge of Christianity but who had never been born again. They had only a formal attachment to the faith. This view has the backing of several well known Bible teachers, and as a consequence many are uncritically accepting their views!

Dr. Kenneth S. Wuest, teacher in Moody Bible Institute and author of a series of studies on the Greek New Testament, may be taken as a leading exponent of this school of interpretation. In his volume "Hebrews in the Greek New Testament," Dr. Wuest concludes that "the concern of the writer must therefore be with reference to the unsaved Jew."² His concluding paragraph on the historical background of the letter is, in part, as follows: "Thus, the purpose of the writer was to reach the professing Jews of that date who outwardly had left the temple sacrifices, and had identified themselves with those groups of people who were gathering around an unseen Messiah . . . These unsaved Jews were under the stress of persecution, and in danger of renouncing their profession and returning to the abrogated sacrifices of the Levitical system (10:32-34)."

Dr. Wuest insists that the only way to understand Hebrews is to be guided by the "historical background," meaning, of course, this novel view of its destination. In his Preface he states, "The Epistle to the Hebrews is unique among the New Testament books in that the entire book is concerned with a situation that obtained in the first century which does not exist today." This, he goes on to say, requires the exegete to adhere closely to the guidance of the "historical background" and the basic interpretation must rest upon this historical background and analysis. Accordingly, the application must "apply only to first century conditions." Dr. Wuest states further that "there

can be no secondary application for today, since the conditions which existed then do not obtain today."

This simply means that all Biblical scholarship and all Christians who have assumed that *Hebrews* was written to Christians have been entirely wrong in their interpretation, and the one prerequisite to understanding the contents is to accept this very exceptional view,—that it was written to unsaved Jews! It means that practically all Bible teachers from Clement of Rome on down to those of modern times have held erroneous views about this Epistle.

Dr. H. A. Ironside in his book on *Hebrews* is strangely inconsistent in holding that the Epistle itself was addressed to Christians but the warnings were addressed to unsaved Jews! He says, "Although written particularly for the enlightenment of believers, who had come out of Judaism, it is, of course for all Christians." He even takes issue with those who hold that it is Jewish: "How sad to undervalue so precious a portion of the Word on the plea that it is 'Jewish,' and does not give the full Christian position; whereas, the fact of the matter is, it was written to deliver Christians from being Jewish . . ."³ But when Dr. Ironside comes to a consideration of the warnings, he asserts, with no factual proof but purely on a *priori* grounds, that the writer is not now addressing real Christians. "These warnings," he says, "had special application to the Hebrews of apostolic days who had heard the gospel and were intellectually convinced that Jesus was the promised Messiah, but who were in danger of mistaking outward adherence to His cause for heart-acceptance of Christ as their Saviour, as, alas, many do today."⁴ Backslidden Christians who come face to face with the danger signal in 2:1-4 need not, after all, be alarmed according to Dr. Ironside. For them there is no danger of drifting away! On page 38 he tells for whom this danger signal was intended: "There was always the danger that under stress of persecution such professors might give up or drift away from what was of prime importance—a true confession of Christ."

The Testimony of the Epistle

The Epistle bears indisputable testimony to the Christian character of the readers. They were real, born again Christians.

In 2:1 the writer identifies himself with the readers by using the first person, personal pronoun *we*: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

³Studies in the Epistle to the Hebrews, p. 16

In 3:1 the readers are addressed as *brethren*: "Wherefore, holy brethren, partakers of the heavenly calling . . ."

Again in 3:12 the readers are addressed as *brethren*: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

In 3:13 they are urged to encourage one another by exhortation: "But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." Unsaved persons, even though they may have a dead faith in Christianity, are not of a disposition to exhort one another.

In 5:11 the readers are said to be in a state of spiritual deterioration: "seeing ye are become dull of hearing" (R. V.). At one time, apparently, they had had a greater capacity for the deep things of God. The unsaved, on the other hand, are never credited with spiritual understanding of any degree. They are "dead in trespasses and sins" (Eph. 2:1).

In 5:12 it is said that the readers ought to be teachers according to the calendar years of their Christian lives: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Certainly a moral obligation to teach the gospel would never be urged upon the unsaved.

In 5:13 they are referred to as *babes*. The unsaved are not even born.

In 6:1 the readers are urged to go on unto perfection (completeness, maturity, full growth): "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." The unsaved have not even begun. How can they leave the foundation to rear the superstructure of the Christian life?

In 6:10 they are reminded that God is not forgetful of their work and labor of love: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." The works of the sinner, particularly those of the religious formalist, are only "filthy rags" before God. Only the worthy service of the saints is given favorable recognition of this kind.

In 6:11, 12 they are exhorted to be diligent and faithful: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and

patience inherit the promises." Try to imagine addressing such words to deceived formalists. James would have tried to awaken such to their self-deception by showing them that their faith is utterly vain, dead,—the kind that devils have (James 2:19, 20).

In 10:19 the readers are again addressed as *brethren*: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . ."

10:31 alone is sufficient to prove that the readers were real Christians: "Let us hold fast the profession of our faith without wavering." If the readers were unsaved Jews who made a mere nominal profession of Christianity, this exhortation would be wholly misleading. It would assume that the writer himself was deceived and was encouraging them to continue in their dead orthodoxy.

In 10:24 the readers are exhorted to serve one another: "And let us consider one another to provoke unto love and good works." Unsaved persons are never urged to engage in "good works." Rather, they are urged to repent of their meritorious works and trust in the saving efficacy of the blood.

In 10:25 the readers are encouraged to be faithful in church attendance: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Sinners are not usually given to exhorting the saints in their assemblies to be faithful unto the coming of the Lord!

The readers had a splendid record of earlier devotion, stedfastness, and service according to 10:32-34: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Sinners are not given to suffering persecution and having their goods taken away from them in view of having a more enduring substance in heaven!

In 12:1 the readers are advised to lay aside "every weight, and the sin which doth so easily beset us" in order to "run with patience the race that is set before us." Only the real Christian is in the race. The sinner, whether a Jewish or a Gentile sinner, has not even begun.

In 12:5-13 the readers are reminded that the Lord chastens

all who are His sons. They were to accept their afflictions as a discipline from the Lord that it might yield "the peaceable fruit of righteousness." To address sinners who are formal religionists as sons of God would be inexcusably misleading. This passage makes it clear that God was dealing with these readers as His sons: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

In 13:1 the readers are given this admonition: "Let brotherly love continue." It is unthinkable that a New Testament writer would address unsaved persons thus. In 13:3-5 they are given exhortations that are commonly given to Christians regarding their social obligations. In verses 5 and 6 of the same chapter the writer encourages them by quoting promises of comfort through the presence and power of God: "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

In 13:15, 16 the readers are admonished to render the acceptable sacrifices of praise and service to God: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Now it is bordering on absurdity to assume that God would have pleasure from the praise and service of sinners. But the acme of inconsistency follows in v. 18, if one accepts the view of Dr. Wuest and his school of interpretation, where the writer asks the readers to pray for him!

The benediction in 13:20, 21 can have significance to Christians only. The author prays that they might be made "perfect (complete) in every good work to do his will."

Again in 13:22 he addresses them as brethren: "And I beseech you, brethren, suffer the word of exhortation."

Finally, in 13:24 the writer asks the readers to salute "all the saints," and he conveys salutations from those in Italy to them, closing with a benediction befitting Christians, "Grace be with you all. Amen."

The testimony of the Epistle is not only ample, but wholly consistent with itself. There is not a single passage that is in apparent contradiction to the evidence just cited. There is only one conclusion: THE EPISTLE TO THE HEBREWS WAS WRITTEN TO CHRISTIANS OF JEWISH DESCENT.

(To be continued)

Dimensions of the Spirit

A digest of the baccalaureate sermon,
given Sunday, May 25, 1947

By Rev. Harvey L. Mitchell

Every member of the class of 1947 is well aware that the world into which he is going is an altogether different place from the Bible Institute. Here we are all Christians. We are spiritually minded. We are intent in our purpose to develop within us the graces of godliness. But the world is not predominantly Christian nor spiritual. Strong demands will therefore be laid upon us to maintain our distinctness, to hold ourselves above the low level of our surroundings.

Depth

One glaring fault of our generation is shallowness. Men seem to have no convictions. Nothing in their lives is fixed or stable; all is shifting, relative, changeable. This is an era of fads. Day before yesterday people were telling us that mares eat oats and little lambs eat ivy. Next day they all began asking Richard to open the door. Tomorrow's obsession is probably already cracking the shell of its hasty incubation.

A worse symptom is the easy morality of today. The white and black of right and wrong have blurred into a hazy gray. Whatever is expedient or gratifying is proper. A similar lack of standards seems to obtain in the international situation. Statesmen have met in one conference after

another. They have uncorked their champagne and smoked their cigarettes, and the world goes on reeling in the fumes. And the lack of pattern in our economic fabric is further evidence that no one seems to have even one clear, worth-while idea.

But the one kind of shallowness that concerns us here, and the only one we may feel ourselves competent to correct, is spiritual shallowness. Too few people have any real understanding of spiritual verities. Ask them what they believe, and they can't tell you. Or, if they do, they cannot explain their creeds. The only authority they know to quote is their church, their minister, or the latest book they have read. "Thus saith the Lord" is a phrase they are unprepared to quote. Oh, they can talk, and discuss, and confer. There is no lack of theological palaver. But talk is no indication of depth. A phonograph record talks much, but it is extremely thin.

Now, this situation challenges us to develop the spiritual dimension of depth. Depth is needed for stability. Jesus likened a wise man to one who, when he built his house, "digged deep, and laid the foundation on a rock." The sea captain has a profound respect for icebergs. And why? It

is because he knows that for every ton of ice he sees above water there are eight tons under water. It is the unseen eight-ninths that makes the ice floe a force to be reckoned with. And, if we are to make any impact upon the world, it will be by virtue of the unseen depth of our spirits, rather than by flashy superficial display. If we would be stalwart, steady Christians, we must work with the Holy Spirit, who "searcheth . . . the deep things of God."

Depth is also a requisite to nourishment. I still recall the wonder with which I first looked at a picture in my grade school textbook. There I saw a clover plant, growing near the edge of an embankment. Erosion had uncovered its roots, which were found to have gone down eight feet in search of moisture and plant food. One foot above ground, eight feet below — that was the proportion of a growing plant. Christians may make their own application.

Breadth

Another disturbing characteristic in many religious circles is narrowness. People are dying of ingrown feelings. Their world is so small that its walls fairly crush them. Let us diligently guard against such a fatal shrinkage.

We must be broad in our interests. An older generation might have said that we must have "concern." I like that word. We need more of it today. Jesus sat on the rim of Samaria's well and

pointed to the surrounding territory—a land that was little esteemed by His disciples. "Lift up your eyes and look on the fields," He said. The Twelve must have their concern broadened to include the Samaritans; eventually it would take in the whole world. While riding the crest of a wave of popularity in Capernaum, Jesus resolutely turned away, saying, "I must preach the gospel in other cities also." And in that beautiful tenth chapter of John we hear Him saying that He held a deep concern for the "other sheep." We are not fully Christ-like if we allow the horizon of our interest to shrink to less than world proportions.

We must be broad in our love. The students will recall from recent chapel period, this little ditty:

I had a little teaparty
This afternoon at three;
'Twas very small,
Three guests in all—
Just I, myself, and me.

Myself ate all the sandwiches,
While I drank up the tea.
'Twas also I who ate the pie
And passed the cake to me.

That is the way some professing Christians carry on. They have reared denominational walls so high they can't see over them, nor love over them, nor pray over them. All they can do is throw stones over them.

Two men, on opposite sides of some theological question, got in-

to a rather heated dispute. At last it became apparent that they would never agree, so the one extended his hand and said, "Brother, I believe with all my heart that you are trying with all your heart to do the will of God as you understand it. Therefore I shall continue to pray for you. Now, can you grip my hand and say the same to me?" And the second man declared he couldn't do it! That's the kind of narrowness I am talking about. Oh, we must hate such a thing with a holy hatred.

This evil can be conquered. One of the most noteworthy proofs is the harmony achieved by the National Association of Evangelicals. In this organization the formal and the informal, the quiet and the exuberant, the Presbyterian and the Pentecostal work together in beautiful Christian love. They have forgotten their differences and are majoring on their agreements. (It is surprising, once we get down to business, how broad is the platform of essential truth upon which all true Christians can agree. You probably have much more in common with your dissenting brother than you now imagine.) And the NAE is accomplishing things, under God, because of the breadth of its love.

The army of the Lord can move forward to victory only when its soldiers stop sticking pins in each other. Let us extend the boundaries of our love.

Height

Another sin among Christians is low aim. The theme song of many is, "O, to Be Nothing, Nothing." And they are fast achieving their ideal. This sort of thing disguises itself as humility. But, stripped of its pious mask, it is plain laziness.

Why should it be thought wrong for a Christian to be ambitious? I find the great Apostle Paul using such energetic verbs as "I labor, I fight, I run, I strive, I press." Certainly he was not guilty of pious passivity. Nor did he want his fellows to be lazy. "Covet earnestly the best gifts," he exhorted the Corinthians; "Seek that ye may excel, to the edifying of the church." You ought to try, with the full measure of your ability, to be the best preacher, the best minister, the best teacher, or the best wife of such, that you can. It is a high crime to treat with contempt any investment God has made in you, to leave undeveloped any gift He has bestowed that you can use for His glory.

But remember that the way of the ambitious is hard. The slothful and the jealous will find fault with you. They will accuse you of trying to make a name for self, of neglecting "spirituality," or of anything else they can think of without too much effort. Then, my friends, is the time to count yourself in good company. The kinsmen of Jesus came out with their straightjacket, to take Him back to the quietness of home for

treatment. "He is beside himself," they explained. The Roman governor, Festus, scrutinized that Christian veteran, Paul, through calculating eyes. Then, with the superior air of a modern psychologist, he gave his diagnosis: "Paul, thou art beside yourself; much learning doth make thee mad." There are times when it is a compliment to be called crazy.

I want you to hear yet the personal testimony of these two who were adjudged insane. Kneeling in the Holy of Holies, just before His crucifixion, Jesus looked into the Father's face and confidently reported, "I have finished the work which Thou gavest me to do." And the battle-scarred Apostle, in the last letter he is known to have penned, triumphantly asserted, "I have finished my course." "I have finished." To be able to say that at the end of life makes the jeers of the critics seem trifling.

Aim high. Keep aiming. And be sure you pull the trigger. Refuse to be satisfied with anything less than being your very best for God.

Length

Mathematicians have long sought for the fourth dimension. I have found it. I have spoken of depth, of breadth, and of height. Now I come, at length, to "length." By this I mean the opposite of shortsightedness, which is prevalent among men.

The museum guide told a group of us archaeologists, re-

cently, that the Egyptian artists had a poor sense of perspective. They knew no technique by which to distinguish between things near and far in their paintings. That explained, in part, why we were unable to understand what their pictures meant. And there are people today whose lives are as meaningless, because they, too, lack perspective. Their sense of values includes only the near, and not the far. They have no long-range purposes. They are creatures of the moment, mere opportunists.

How different were the ancient worthies. Moses "endured, as seeing Him who is invisible." In evaluating life's opportunities, he chose the remote rather than the immediate, because he "had respect unto the recompense of the reward." Abraham willingly left the well established but godless culture of Ur and became a life-long pilgrim, for he had caught the vision of "a city which hath foundations, whose builder and maker is God." These men, and many others, are receiving eternal honor as heroes because there was length in their living. Heaven's optometry had corrected the myopia of their natural vision.

My prayer for you seniors is that you will grow in these four dimensions of your spirit. May you dig deep, until you are solidly established in truth. May you expand in your interest and your love, until they are as broad as Christ's. Then may you aim high

(Continued on page 48)

“... Tell It to the Generation Following”

(Psa. 48:13)

By Bishop Leslie R. Marston

III. How May Man Learn of God?

If man has spiritual capacities Godward, to educate him only in relationships manward and worldward is to fail in his education in the most important direction. “For what is a man profited if he shall gain the whole world, and lose his own soul?”

The wise man long ago wrote, “Where there is no revelation, the people cast off restraint.” Hence the social tragedy which has followed upon recent generations’ living without the knowledge of God.

The Scriptures again and again urge the transmitting of God’s laws and His precepts to oncoming generations. In Psalm 78 we read:

“Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done. For he stablished a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

that the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments” (vv. 1-7).

Also in Deuteronomy 6:4-9: “And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.”

How different from these are the words engraved in stone above the door of one of our American universities—a presumably Christian institution:

“No man is greater than his god. Up from the self-same path they trod.

One moves not faster than the other can.

No god is greater than his man.”

What is it we are to teach our children to insure their welfare

and the prosperity of unborn generations? Is it the achievement of the race in its struggle against disease? Or the developments of literature and philosophy?

These are important. Science, invention, art, literature and all the worthy achievements of the human mind should be preserved and passed on to our children and our children's children. But such as we have named are not of first importance. After all, human happiness and welfare are possible without bathtubs, or telephones, or radios, or automobiles, or x-ray, or airplanes, or submarines, or tommy-guns, or block-busting bombs, or atom-bombs—extend the list as you please! Man's inventions will be turned to his own destruction unless with all his learning he comes to know God.

Where may man learn of God? From His Word. God speaks clearly: we are to "tell it to the generation following." We must transmit God's law and precepts to our children and our children's children. Without instruction in His Word, how can our children learn what God hath spoken?

The Bible is racial experience, and as such deserves an important place in education. But the Bible is far more than racial experience. In it God breaks through into the time-order to deal with man. Thus the Bible is not only the record of man's quest for God, it is also God's revelation to man. The Bible is not the record alone of man's

groping toward the light from the dim dawning of history. The Bible is the light. It is not merely the record of man's wanderings in quest of God, not the log of his sailings on a voyage of discovery, but rather the chart and compass by which he must sail if ever he finds God. The Bible is not man's best word about God, but the very Word of God to man.

As knowledge, Bible truths are mastered by the intellect; the Bible's exalted ideals and solemn warnings stir the deepest and the noblest feelings; the Bible's laws, precepts and examples urge to righteous living. All these result from wise use of the Bible as racial experience. But this is not enough. Even when in our unswerving orthodoxy we accept the Bible as divinely inspired, this is not enough. Only as God by His Spirit in the Word speaks to man in redemption is man basically adjusted to truth Godward in salvation or to truth manward in effective social relationships.

God has not left man to grope his way in the light alone of human intellect to the discovery of saving truth, as Wallas' survivors of an imagined world catastrophe must make their slow and painful way of social evolution to the rudiments of a new civilization. The saving truth of God is not accumulated in the ordinary give-and-take of man's outward relationships to his world. This truth is something outside and beyond man which grips him. It is in-

deed a revelation, not a discovery. But note that this truth grips man, not brute. It is man who has the power to receive the saving revelation. This power is his because he is first of all a self or soul with spiritual potentialities.

Here are the words of Elihu to his elders as recorded in the Book of Job:

"Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding" (32:7, 8).

Elihu has kept silence out of respect for the years and greater experience of his elders, but finally he can no longer hold his peace. Life experience, he says, should count for something in acquiring wisdom. Yes, mere trial-and-error has its teaching value. But man is capable of something higher than animal learning by purblind experience. Man is more than mind and its conditioning nervous system. He is also spirit. Therefore God can speak to man, quickening his understanding to spiritual insight as the truth of revelation grips him.

Since the Bible is God's Word of saving truth, why do the nations strive? Why is there not peace and justice? Why is sin rampant? Because the nations have rejected the Bible. And now our children no longer even know the Book.

The New England Primer has long since been outmoded. That

famous textbook was largely religious in content. Other school books of great influence a century ago were likewise saturated with Scripture and with Christian instruction. Dr. Wright in *United Evangelical Action* (April 4, 1945) reported his analysis of every reading book he could find which was used in the public schools of Vermont and published between 1800 and 1850. The percentages of religious matter ranged from twenty-three to one hundred. In striking contrast are the books now in general use in Vermont. Mythology largely replaces religion in the reading books, and, in history, organic and social evolution dogmatically explain human origins.

Are we then to marvel that the children of this day are so ignorant of God's Word? It is related that a teacher in a modern school requested her class to develop into a paragraph the statement, "God drove Adam and Eve out of the garden." One lad expressed his desire to represent his idea pictorially. True to the cult of expressionism, the teacher consented. When the assignments were due, among the papers presented was this lad's picture in which a large automobile was headed down the drive of a formal garden to an imposing gate opening upon a super-highway. Behind the wheel was the lad's representation of God, and in the tonneau in great dignity sat Adam and Eve!

God's Lonely Prophets

By Rev. Weldon O. Klopfenstein, Momence, Ill.

The true prophet of God is a man who sees farther and deeper into the issues of life than other men. That is one reason why the life of God's servants is often a lonely one. We are told that, "God made known his ways unto Moses, his acts unto the children of Israel" (Psa. 103:7). Moses explored the depths of God's will, while the people were content to play in the shallows.

Living out on the thin surface of things as they did, their character naturally became spiritually superficial. The people of Israel, in the days of Moses, were like a pendulum, constantly rushing from one extreme to another. In a moment of ecstasy, they "believed his words; they sang his praises"; and then, in an hour of trial, "they forgat his works; they waited not for his counsel" (Psa. 106:12-13).

They saw God's "acts" and then forgot His "works." Could anything more graphically delineate the shallowness of traditional religion than that? Again and again they witnessed demonstrations of divine power. Times without number their very existence depended upon the intervention of a power that was palpably more than human. Their deliverance from Egyptian bondage was an "act" unprecedented in human history; their preservation through forty years of

wilderness wandering was an "act" no less miraculous. All of this the Israelites witnessed and experienced. God was in very truth their God, the God of wonders, and yet "they forgot his works." Murmuring and ingratitude, rather than praise, was on their lips continually.

Consequently, most of the time the people were out of spiritual affinity with God and with His servant Moses. They lived by things seen, and all too often forgot what was taking place before their very eyes. Moses, on the other hand, lived by faith in things invisible. To him it was given to discover some of God's secret purposes — His "ways." The multitude, separated in heart from God's will, beheld only His "acts." And unfortunately they lacked the spiritual insight to sense the meaning of those acts. It was not surprising, therefore, that they "forgat his works" so readily. Hence, too, their lack of genuine appreciation for the spiritual quality of the leadership of Moses. They were inclined to whine like petulant children when life became difficult. And once or twice they were even ready to stone their leader when God's invisible "ways" conflicted with self-interest.

Now when Moses accepted the responsibility of leading this
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Light on the Language of the New Testament

By Dr. J. A. Huffman

For a long time students of the New Testament in its original language, the Greek, have known that the Greek of the New Testament differs considerably from the Greek of the classics. This difference was accounted for by what were called "Hebraisms," meaning Hebrew forms of speech transliterated into the Greek; originations, or the formation of new words; and grammatical errors.

Though this account for the difference between the Greek of the New Testament and that of the classics was not always satisfactory, the theory was generally accepted, and New Testament Greek lexicons and grammars were prepared accordingly, as the helps for the classic Greek could not meet the needs of the student of the Greek New Testament. An occasional scholar would suggest that the New Testament must have been written in the common language of the Greek-speaking Christians of the Apostolic Age, which accounted for its variation from the classic Greek; but this was merely conjecture, and could not be conclusively proved.

It is to Professor Adolph Deissmann, that the world probably owes its greatest debt for the light which it now has on this subject. Before the discovery of the papyri, he ventured courage-

ously into the comparison of the Greek of the New Testament with the Classic Greek, and as an enthusiastic student of the papyri has been able, not only to confirm his former conclusion, that the Greek of the New Testament was a distinct dialect of the classic, but also fully established his thesis.

Light from the Papyri

Until late in the last century little was known of papyrus—the ancient, cheaper material which was used for the keeping of records, for correspondence of all kinds, and for business documents. Papyrus is nothing more nor less than a coarse kind of paper, and papyrus-making is the antecedent of our present paper manufacture. To our modern product we have appropriated the same name by transliterating the Greek word *papyros* into the English word "paper."

Papyrus was made from the papyrus plant, a reed which grew in the lowlands along the Nile and in other places. It was in a basket made of the reeds of the papyrus plant, called in the English version "bulrushes," that the infant Moses was securely hidden along the banks of the Nile among the rushes of a similar kind.

Papyrus was made by laying

the reeds in a row, side by side, and then another row crosswise, after which the reeds were beaten or pressed into a pulp, smoothed out, and laid in the sun to dry. There is something in our present process of manufacturing coarse paper or cardboard which reminds one of the ancient method of papyrus-making. When the sheets were dry they were cut into regular sizes — from nine to eleven inches long, and from five to six inches wide. These were sometimes joined together to form a roll when they were to be used for literary purposes.

Papyrus was used by the Egyptians, by the Greeks from the days of Alexander, and later by the Romans. It was the commonly used writing material in the days of Christ and the apostles. The apostle John refers to this when he says, in closing his Second Epistle: "Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that our joy may be made full" (II John 12).

It is highly probable that all of the New Testament books were originally written upon papyrus. Parchment and vellum were in use during the earliest centuries of the Christian era by the wealthy classes; but as the Christian belonged, in the main, to common people, they doubtless employed the commoner materials. This, in all probability, accounts for the fact that we have no

Greek manuscripts of the New Testament which date further back than the fourth century A. D. Papyrus could not withstand the ravages of climate and time, and so the earlier documents have long since perished. It was not until the fourth century A. D., when Christianity received the sanctions of the Roman government and the support of a wealthier class, that parchment and vellum were employed for the making of the manuscripts of its Holy Book. From that time on we have preserved to us excellent manuscripts of the Greek New Testament, four or five of the best copies extant dating to the fourth and fifth centuries of the Christian era.

The Christian community, however, extended to various parts of the Mediterranean world, including Egypt. In upper Egypt there is no rainfall and no freezing, which makes possible the preservation of antiquities in a way not possible anywhere else in the world. Here, in tombs and various places, papyri have been found which date back several centuries before Christ.

It was not until near the close of the last century that papyri were discovered in such quantity and of such nature as to attract the attention of scholars generally. All discoveries of papyri prior to the work of Professor Petrie in 1889-1890 were accidental. In the years just mentioned Professor Petrie secured a large number of papyri from Egyptian mummy

cases, but the deciphering of these was difficult.

It was in 1896-1897 that Dr. Grenfell and Dr. Hunt found at Oxyryncus, Egypt, about 120 miles south of Cairo, where had existed in the early centuries a Christian community, a vast number of papyri containing writing of a miscellaneous character, including letters touching family, business, civil and social affairs, records and fragments of the Gospels and of the so-called Sayings of Jesus. In the same district, at Hibeh and Tebtunis, Grenfell and Hunt while digging for sarcophagi, containing Egyptian mummies, came across a cemetery of crocodiles — mummies wrapped in sheets of, and in some instances stuffed with, papyri. From this cemetery a large number of papyri were secured containing official documents of various kinds. These documents afforded some information concerning the administration of Egypt during the early centuries of the Christian era and greatly enlarge the stock of documents which disclosed in much detail the language of that period.

No sooner had these discoveries been made than scholars set themselves to the task of reading and classifying the documents. The work was scarcely begun when it became evident that the Greek of these papyri of the first to the third centuries A.D. was not of pure literary character, but reflected the language and life

of the people generally. It was also discovered readily that there was a very marked similarity between the language of the papyri and that of the New Testament. The deciphering of the papyri has completely confirmed the expressed belief of a few scholars that the language of the New Testament was the common spoken language of the Greek-speaking Christians of the first century, which fact accounts for its variation from the Greek of the classics. Interest in the papyri spread with much rapidity among scholars, who became conscious of the fact that the discovery was not of an ordinary nature and that our knowledge of the language of the New Testament was being speedily revolutionized by the findings obtained from the papyri.

In attempting to evaluate the light which has been thrown upon the language of the New Testament by the discovery and deciphering of the papyri, Camden S. Coburn in his book entitled *The New Archaeological Discoveries and Their Bearing upon the New Testament* gives his conclusions, from which the following results are deduced:

The papyri have disclosed the fact that the New Testament was written in the *koine*, the vernacular, the language of the common people; not in the language of books, or of the schools, but in the language of life.

Of the five thousand words, including all their varied forms, in the New Testament, only

about three thousand can be found in the classic Greek. The other two thousand are from the vernacular.

Some of the supposed Hebraisms are found not to be Hebraisms, but idioms of the Greek as spoken in New Testament times. Of course there still remain some real Hebraisms.

Very few of the supposed originations are originations at all, but are words which were in common use in the vernacular of the first and second centuries of the Christian era. Concerning Paul, to whose credit the vast majority of originations was conceded, there remain only a very few words which have not been found in the papyri. To other New Testament writers scarcely any originations may be credited.

The supposed grammatical errors are now seen not to be grammatical errors at all, but the common forms of the koine, or vernacular.

The New Testament is to the classic Greek what Pilgrim's Progress and Longfellow's poems are to Browning, Macaulay, Emerson, and Shakespeare. Of course there are portions of the New Testament which rise to almost classic perfection, especially in the Pauline writings, but in the main the vernacular is employed. The language of the common people has been lifted to a new dignity and meaning—has been glorified.

After a fashion similar to that by which Luther's German translation of the Bible made a liter-

ary language out of a tongue scarcely literary before, so the New Testament, especially the Gospels, made the spoken Greek of the early centuries a language of literature.

The papyri have also thrown much light upon various words used in the New Testament; as a consequence meanings somewhat obscure have been made clear and forceful. Space fails for a discussion of individual words here.

As a result of the discovery and reading of the papyri new lexicons and grammars for the study of the New Testament have been made imperative. The findings from the papyri must be reckoned with by all careful students of the New Testament. This fact has called forth such recent works as A. T. Robertson's *New Grammar of the Greek New Testament in the Light of Historical Research*, Vincent's *Word Studies*, and others.

In this connection it might be observed that the Septuagint, the Greek translation of the Old Testament made between 285 B.C. and 150 B.C., in a small measure reflects the koine, as it deviates slightly from the classic Greek. The conquests of Alexander, in the latter part of the fourth century B.C., disseminated a worldwide knowledge of the Greek language, which appears to have had some influence upon the Septuagint. This translation, which was the Bible of our Lord and His apostles, may be consid-

ered a transition, as far as the Greek language is concerned, breaking away somewhat from the classic in favor of the spoken language. The writers of the New Testament, who quoted frequently from the Septuagint, found no difficulty in employing the vernacular of their day instead of the classic. It was doubtless the form of the Greek in which Christ and the apostles preached, and that may have been, in part, the reason why it is said of Christ, that "the common people heard him gladly."

The Papyri and the Evangelical Theory of Biblical Inspiration

And now, what is the meaning of all this? Do the facts discovered in the papyri militate against our evangelical theory of inspiration? Shall we think less or more of the New Testament since it was given to us in the language of the common people? Are we made poorer or richer by our knowledge of these facts?

My answers are these: Our evangelical theory of an inspired (literally, Godbreathed) book is not militated against in the least. The New Testament should be esteemed more highly, rather than less, because it came to us in the language of the common people. We are enriched, instead of impoverished, by the fact that the New Testament was given to us in the language of life rather than in the language of the schools and of books.

The author remembers well the delight he found in his earlier

experience as a theological instructor in eulogizing the great apostle Paul. "He was a double graduate—in Greek from Tarsus, and in Hebrew from Jerusalem. He stood head and shoulders above his contemporaries. He exceeded the vocabulary of his day, and whenever he needed new words he originated them." After a fashion similar to this, the author's comments on the great apostle Paul would run. Imagine his feelings when he became apprised of the results coming from the reading of the papyri of Paul's day, disclosing the fact that practically all the "originations," or words which Paul was supposed to have coined, were really not words which he had originated at all, but were words in common use in the spoken Greek of Paul's day.

Paul is still to this author "the great apostle," the learned man who stood head and shoulders above his contemporaries; but whatever the glory with which he was crowned as an originator of new words, that is gone. But a new and more radiant glory crowns the head of the apostle Paul. It is the glory which comes to one who, though he was capable of and sometimes did attain to classic perfection in his use of the Greek language, and though he was accused of madness because of much learning, yet chose to speak and write to men in the language they were certain to understand, even

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REPORT ON LIQUIDATION PROJECT

As Spearheaded by the Fellowship Circle

Dear members of The Fellowship Circle
and friends of the Institute:

As president of The Fellowship Circle, I am happy to report to you through the Bible Vision. One of the objectives of the Fellowship Circle is to assist the Institute in carrying forth her great God-given mission; and in various ways down through the years, this alumni organization has been able to lend its assistance.

Upon investigating the various needs of the Institute, it was decided by the Executive Committee of 1946-47 to spearhead a drive to liquidate the remaining indebtedness on Founders' Memorial and Providence Hall.

The latter part of April, letters were sent out to the members of The Fellowship Circle and friends of the Institute making known the need and urging all who possibly could to contribute. The response was very gratifying. At the Annual Meeting held on May 28 in connection with The Fellowship Circle dinner, I was able to report \$1242.00 in cash received to date. Then the offering taken that evening was \$225.27 of which all above \$100.00 went toward the liquidation project, making the total received for the year \$1367.27.

This report comes to you with my deep gratefulness to each one who has in any way contributed to make The Fellowship Circle a useful organization. It also comes to you with my warmest Christian greetings. I appreciate the confidence that you have placed in me, and my sincere desire is to be a true servant of Christ and of the alumni organization.

Yours in Christian Fellowship,

Orlan Golden, President
The Fellowship Circle.

"Fairer Than Men"

By Edwin Raymond Anderson

Psalm 45, so rich and fragrant to the devout believer, presents a lovely prophetic picture of the Lord Jesus Christ. "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever" (v. 2).

Words such as these must delight our Lord, for they speak of our heart's joy and our desire to know and see "no man save Jesus only." Here the heart is truly His, nothing less or apart, all other things having come to fill the required secondary place. He fills the view; He occupies the vision. He verily becomes the fairest of all, the Alpha and the Omega, the Lily of the Valley. The heart that apprehends Him as such is dwelling deep in the place of true joy and blessing. It feeds upon Him and could consider naught else.

In the contemplation of such a thought, there is the earnest desire that every child of His might enter into the sphere of his holy thought, to become completely taken up with the grace and the beauty of His blessed person. How needful this is, especially in our day with the tides of coldness, of lethargy, of indifference, so manifest on every hand.

For the psalmist, faith pressed forward and laid its full burden upon Him who was to come, the great Deliverer, the blessed Re-

deemer. Faith, for the psalmist, found its whole weight and answer in the person of this precious One, and there it rested with satisfaction and sufficiency. We may differ with the psalmist in regard to dispensation, yet the need and lesson of faith have not changed. True faith must rest upon the person of our blessed Lord. Nothing apart from Him can ever suffice.

Oh, to learn the lesson, well, so that we might suffer less of inner weariness! Christ is the object, the true object of the believer's faith, and as such needs to fill the whole of the spiritual horizon. This is His desire for us; and the desires of the Lord should in all truth become the corresponding desire of His blood-bought children.

Ours is a restless age which has crowned the demons of speed, of hurry, of "push-and-go" with such frail mortal honor that such thoughts and inclinations as to seasons of meditation seem to be pushed into the limbo of unworthiness. Yet that is the course of this world. But the children of God are not of this world's way and thus need to testify to their separation by spending time with the Lord in the secret chamber of prayer. The world's word is "go," but for the Christian there must be a "stop." "Be still, and know that I am God" (Ps. 46:10).

The heart needs to be stilled, so that it may feed more upon Him, to become more and more filled with His grace and beauty. In this place of holy silence we fix our minds on the blessed Lord Jesus. We feed upon Him. We grow and become established in Him. We find all to be truly centered in Him, so that there is holy joy for the accomplishment of His good and perfect will. And this is the life that counts for the glory of His name. Alas, then, that so few Christians have entered into the thorough apprehension of this; how few there are to really declare:

"How sweet the name of Jesus sounds

In a believer's ear!"

But the lack is not with Him, for there is naught of restricted communion for the children of the King. There is no class or favor. Oh, to know Him as the fairest of all, to really and truly possess all that is of Christ!

"Thou art fairer than the children of men," so sang the psalmist, and the more we come to know what is in man, the more we will come to appreciate the truth of this word. There are spots and blemishes and traces of weakness. No mortal is free from them. But to turn from man, from even the best of men, and to "turn the full-orbed eye upon Jesus," what joy, what blessing, what contrast! For here we meet with the perfect Man, the holy God-Man, in whom none can ever find spot or blemish.

Examine Him from every angle, test Him on every possible proposition, and the answer is the same. "The coin rings true." And whether the heart of man will it or not, it must declare in terms of truth and finality: "I find no fault in this man" (Luke 23:4). Here is perfection, unspotted and unlimited. He did always those things which were right and true. He served to the full the perfect will of the Father; and for this the verdict was never lacking: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

In Him there was no wrong; nothing was undone; nothing was oversaid; nothing was hasty; never was this blessed One "too little and too late" for the needs of suffering men. His perfection forbade explanation and did away with all supposed apology. There was blessed balance. There was love, there was mercy, there was also justice, and there was warning. Indeed, He could stand in the very camp of the enemy and quietly, firmly, search out their hearts: "Which of you convinceth me of sin?" (John 8:46). He could say: "The prince of this world cometh, and hath nothing in me" (John 14:30).

Is He not worthy of all our lives? Can there be room for unsurrendered living or half-hearted obedience? Such a view must crowd out all else.

Come, then, our blessed Saviour, and draw us to Thyself, that

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The 39th Annual Commencement Week at the Bible Institute

By Edith Ehlke

Instructor, Ft. Wayne Bible Institute

The first event of Commencement week was the Baccalaureate service in Founders' Memorial Auditorium on Sunday evening, May 25. The class sponsor, the Reverend Harvey Mitchell, delivered the Baccalaureate sermon for the class of 1947. This subject was "Dimensions of the Spirit." Special music was furnished by the King's Men Quartette.

* * *

The class motto, "Doing His Will," was the theme of the Senior Class program given on Monday night in Founders' Memorial Auditorium. Reminiscences of Bible Institute days, personal testimonies, a round table missionary discussion, and musical numbers gave the various members of the class opportunities to show how God has helped them during these days of preparation at the Bible Institute. Especially impressive was Miss Edna Lohr's personal testimony of her call to service and her demonstration of the modern method of teaching children. Among the personal testimonies, that of Miss Juanita Korta was outstanding. Miss Hattie Laughbaum read the class poem. The class president, Eloyd Lehman, presented the class gift, an American flag and a flagpole for the school campus. After a

message by the class chaplain, Ralph Wolford, the entire class joined in the singing of a hymn of dedication, "Have Thy Way, Lord."

* * *

The Annual Concert presented by the School of Music on May 27 was well attended. The solo numbers, the selections by the Men's Chorus, the Women's Chorus, and the combined choruses, all gave evidence of the splendid work being done by the students in the School of Music and by Professors Steiner and Gerber. Taking part in the beautiful and impressive closing number, "Seraphic Song," were guest artists June Flraig Tyndall, harpist, and Freeman Burkhalter, violinist.

* * *

The Fellowship Circle Dinner in the dining hall on Wednesday evening brought a large number of the alumni and friends of the school to our campus. The attractive decorations in blue and gold, the delicious dinner, and the well-planned program, all helped to make the event a success.

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The Commencement Service on Thursday morning, May 29, in Founders' Memorial Auditorium
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Something Is Missing in Our Schools

We can't educate children by machinery.
We need to recover the spiritual dynamic
that makes teaching a potent moral force.

By M. H. Duncan

Every year we spend about two billion dollars in support of our American school system.

But as we see the increasing extent of crime and immorality throughout our country, the prevalent contempt for law and order, the widespread parental failure, and the evidences of deep concern about current trends on the part of thinking men and women, we cannot escape asking whether or not our educational system is functioning as it should.

There is no need of producing evidence regarding our moral breakdown. Even the most uninformed are aware that conditions are alarming, and that the most noticeable increase in crime and delinquency in recent years has been in the lower-age groups, among the children and young people who are being educated in our public school system.

Educators are claiming that we need to increase the appropriations for our schools, that the solution to our problem lies in that direction. There can be no doubt that in many localities our teachers are underpaid, that there are instances of inadequate equipment for thorough and competent instruction. But in the localities where we are now sup-

porting our schools most lavishly the same moral conditions prevail.

Those who have carefully studied conditions know that there is no appreciable difference in the ethical results obtained where the schools have the most superior equipment, the best paid teachers, and the best all-round accommodations for the children. It is reasonable to suppose that if we doubled or even quadrupled our expenditures the moral results would be no better.

The solution to our deepest educational problem does not lie in that direction, and the sooner we discover that fact the better. The thing that must be corrected is the spirit and undertone of our schools.

The trouble is not mainly in the lack of mechanical equipment or the inadequate education of the teachers, but in the underlying philosophy that pervades the schools. American education has lost the thing that performs a miracle in the heart of the child and transforms him into the kind of a person he should be. We have lost the power to teach that led men to say that a university consisted of a log with Mark Hopkins on one end, and a pupil on the other. It was Mark Hopkins' teaching that made James

A. Garfield. We have lost, in too many places, the spiritual quality that makes teaching count.

We have banked too much on our mechanical equipment — the physical phase of our educational system. We have built teacher training schools, applied our ever-increasing tests and measurements, introduced our "progressive" new methods. But we have failed to realize that teaching is not a mechanical but a spiritual process.

In many places teachers no longer know their pupils. They are teaching for pensions, not for the love of teaching. They are teaching subjects, not pupils. The departmental system has separated teacher and pupil, and made next to impossible the special contact necessary to real education. Teachers have no opportunity to touch the lives of their pupils. If they did, in all too many cases they do not have in their hearts the quality that makes for educational leadership. The "little red schoolhouse" with its intimacy and personal contact had something that we have almost lost today.

Too often our educators are a cold-headed, cold-hearted group, proud of their educational degrees, their advanced methods, but lacking the quality of a Pestalozzi or a Mark Hopkins. They are trying to educate children by machinery, and it can't be done.

I have been a part of this system and an illustration of this

very failure comes to mind from my personal experience. In 1906 and 1907 I was principal of the Corsicana, Texas, high school, where I taught mathematics. Beauford Jester sat in my class as a freshman. Today he is the governor of Texas. But there was no personal contact with him in the classroom, and he was completely forgotten until he was recently elected to this high office. Then I remembered him not as a boy, but as a name on the diagram I had made to help me retain the names of my pupils in my mind. I had had to resort to a common device among teachers to remember their names, and had no opportunity to know their inner lives and to suit my teaching to their individual needs. I was so busy teaching algebra that I failed to teach the future governor, and he no doubt came to that high office through no moral value derived from the school system. Governor Jester is a tower of moral strength, but he derived it from a godly father and mother in the atmosphere of a Christian home, and not from the schools he attended.

The mastery of educational techniques today is a difficult task, so complex have they become. Every phase of education is treated in a multitude of books. Prospective teachers studying for degrees in education have their heads stuffed with mechanical processes, but seldom are their hearts challenged to the needs of the child, nor to the spiritual

process involved in reaching his inner life.

There is an old book, outdated now by "progressive" educators, that I wish every American teacher would study carefully. It is Tomkin's **Philosophy of School Management**. Of course educators will respond that we have gone far beyond Mr. Tomkins. But have we? If we have, why are we experiencing increased crime, immorality, and lawlessness among our youth? Why is the crime age getting lower each year, until the majority of our criminals are mere children in their teens?

The failure of American education is in overlooking the spiritual process, in which pupils learn by doing in an atmosphere conducive to building the proper attitudes, ideals, and interests. The teacher must, in the first place, know what these ideals are, must embrace them as his own personal ideals, so that in turn he can create an atmosphere around the child conducive to building them into his life.

Our educational system has fallen short in just that measure in which it has rejected Christian ideals, for there is no real source of such ideals outside of the Word of God. When our educational system was first divorced from the Bible and directed toward pagan philosophy, it was pointed away from its only source of power. As Christ has become more and more an unknown person to our teachers, the edu-

tional system has lost its spiritual power and its moral influence in the lives of the people. The living Christ in the heart of the teacher is the only adequate solution to the moral impotence of the system.

America must have a spiritual revival if our educational system is to have new power—a revival that will give moral fiber to our people, who in turn will demand an emphasis on Christian ideals and a spiritual quality in teaching that will transform the lives of children.

There is no use in dodging the central issue in this matter. The problem will not be solved by Bible reading in the public schools alone. Nor will religion, just any religion, suffice. Christ is the answer. A Christless Christianity is as powerless as any other philosophy to solve our problem. We will find the answer only in a living Christ, the Christ of the resurrection, the Christ to whom has been given all power in heaven and on earth.

In vital relationship with this Christ, the teacher will possess a dynamic that can transform the heart of the child. Even under a system that recognizes the traditional separation of Church and State, the quality of our teaching would recover the spiritual character that makes a school more than an institution for the imparting of knowledge alone, but an instrument for the moral remaking of our children—Moody Monthly.

With the Fellowship Circle

at home and abroad

By Wauneta Shoup

Another school year has quickly come to a close. The Lord has richly blessed each of us throughout the entire year. Students have felt His presence in the classrooms, chapel services, days of prayer, mission band services, missionary prayer meetings and many other activities of the school. Faculty and staff have enjoyed fellowship with our blessed Master and each other in their meetings.

The Junior-Senior Banquet is always an occasion we all look forward to. The seniors and staff deeply appreciated the beautifully decorated dining room, which manifested that the juniors had labored diligently using their artistic ability. It was a privilege to have as guest speaker, the Reverend Roy Birkey, who just recently returned from China. He gave us a very timely message on, "Doing His Will," the senior class motto.

The music professors have done a splendid piece of work in training many of the students in voice, piano and organ. This has been expressed on the gospel team trips, chorus tours, and in the recitals given during the year. Over the Easter vacation both the men's and women's choruses were out in chartered Indiana Railway Buses on tours. The girls ministered in Ohio and New York, while the boys went west

into Illinois, Iowa, Nebraska, and Missouri. Over the remaining week-ends the men sang in Indiana, Ohio, Michigan and Windsor, Ontario. A new feature was added to the music department this year in the form of a Graduate Recital presenting Miss Berdaline Gerig, pianist, and Miss Thelma Schmidt, contralto. These young ladies are to be commended for their fine performance.

With eager anticipation we awaited the Fellowship Circle Dinner on May the 28th. 580 alumni and friends made their way to the attractively decorated dining hall. "Walking in the Light" was the theme chosen and carried out in the decorations. A beautiful picture of Christ holding a lamb, drawn by Miss Elenore Perkins, was seen back of the speaker's table. To further carry out the theme, on the tables were the words, "Walking in the Light" written in white ink on a blue background. The placard was covered with gold cellophane, edged with a blue ruffle. At the base of lighted candles were portions from the Word of God.

Our appreciation is extended to Miss Louise Wenger, Mr. Carl Parlee and Mr. and Mrs. John Caddy for their work on the decorating committee. We also are grateful for the very fine meal prepared by Miss Hazel

Shoup and the others who assisted her. Acknowledgment is made at this time for the gracious manner in which the waitresses and waiters served us, being under the supervision of Miss Bernice Oser.

It was a joy to meet all of our B. I. friends and to learn about the work they are doing for the Lord. The decennial reports proved to us that the training received in the Institute was truly **training for service**. We are glad for those who have left these halls to give their lives in service for Him. I am sure each of us has the desire to walk in the light of our blessed Saviour.

Commencement morning our hearts rejoiced to see forty-four young men and women receive their diplomas, and go forth to fulfill their class motto, "Doing His Will." We pray that each member of this class will find God's best for their lives. The personnel of the class of 1947 in the various departments includes the following names:

Advanced Theological Course

Elbert P. Neuenschwander,
Berne, Ind.

Ethel Schmidt, Newton, Kans.

Standard Theological and Missionary Courses

Phyllis F. Dickerson, Ypsilanti,
Mich.

Eugene R. Sims, Berkley, Michigan.

Standard Theological Course

Hattie Laughbaum, Pellston,
Mich.

Lloyd M. Lehman, Berne, Indiana.

Glenn A. McHatton, Phoenix, Arizona.

G. Robert Magary, Mt. Clemens, Michigan.

Arthur B. Neuenschwander,
Berne, Indiana.

Lynford W. Orr, Temperance,
Michigan

Royal B. Steiner, Fort Wayne,
Indiana.

Robert E. Weber, Fort Wayne,
Indiana.

William C. Weihl, Cass City,
Michigan.

Darrell R. Williams, Peoria,
Illinois.

Ruth E. Wolf, Ida, Michigan.

Ralph E. Wolford, Forest, O.

Standard Christian Education Course

Helen Blomquist, Fort Wayne,
Indiana.

Alma Jean Craft, Mt. Clemens, Michigan.

Olive L. DeCamp, Bluffton, O.
Marjorie Olline Dingman, Fort
Wayne, Indiana.

Helen L. Laughbaum, Pellston,
Michigan.

Leona Markham, Lansing,
Michigan.

Irene E. Walker, Chicago, Ill.

Dorthy J. Wormley, Pember-
ville, Ohio.

Olga Soroczak, Pittsburgh, Pa.

Standard Missionary Course

Lois L. Burpee, Utica, Mich.

Helen V. Hyde, Phoenix, Ariz.

Kathleen R. Inniger, Berne,
Indiana.

Juanita V. Korta, Peoria, Ill.

Virginia Maxine Miller, Hunt-
ertown, Indiana.

Margaret Packer, Judson, Ind.
Lois F. Schwendener, Chicago,
Illinois.

Ethel M. Shaneyfelt, Fort
Wayne, Indiana.

Betty Ruth Sims, Berkeley,
Michigan.

Nelva M. Steiner, Ft. Wayne,
Indiana.

Clara Lou Stucky, Woodburn,
Indiana.

Verna L. Unruh, Newton,
Kansas.

Standard Bible-Music Course

Berdaline R. Gerig, Fort
Wayne, Indiana.

Amy L. Leightner, Pandora,
Ohio.

Thelma Schmidt, Newton,
Kansas.

Two-Year Bible-Music Course

Eileen V. Gottschalk, Fort
Wayne, Indiana.

Academic Christian Education Course

Mildred E. Holcomb, Jackson,
Michigan.

Barbara Mae Shoup, Fort
Wayne, Indiana.

Academic Bible Course

Edna B. Lohr, Hemlock, Mich.

Junior Alumni

Darlene Ann was born March
8th to Rev. ('43) and Mrs. Rich-
ard Swedberg (nee Mary Evelyn
Ringenberg, student 1942-44).
The Swedbergs are pastoring the
Swedish Covenant Church in
Langford, South Dakota.

Born to Mr. and Mrs. Ralph
Wolford on March the 19th, a
girl, Joyce Annette, weight 7
lbs., 9 oz. Mr. Wolford is a mem-
ber of the 1947 graduating class.

Mr. and Mrs. Jacob Neesz
(nee Ruth Eicher, '24) of Bad
Axe, Michigan, are the proud
parents of a son, John Jacob,
born on March the 27th.

On April the 8th a daughter,
Judy Ann, was born to Rev. ('44)
and Mrs. Robert McBrier (nee
Joan Rohrer, student ('42-44) of
Nappanee, Indiana.

We recently learned of the ar-
rival of Ola Marguerite. She is
the daughter of Rev. ('33) and
Mrs. Frank Foster (nee Ola
Fusee '32) of Peoria Heights,
Ill. The event took place on
April 30th.

Mr. and Mrs. William Weihl
(nee Nona Butler) proudly an-
nounce the arrival of their baby,
David John, born May the 3rd.
Mr. Weihl graduated with the
class of '47.

A baby boy, David Leonard,
was born to Rev. and Mrs. Leon-
ard R. Smith of Bucklin, Kansas
on May 26th. The Smiths were
members of the class of '43.

Weddings

On March the 30th Miss Mabel
Steiner, student in 1937-38, of
Pandora, Ohio became Mrs.
Melvin Ehresman of Woodburn,
Indiana. The ceremony took
place in Indianapolis, and the
couple are now making their
home in Fort Wayne.

On June the 2nd Miss Anne
Grace Kontra ('45) became Mrs.

Robert Bateman. Rev. Bateman graduated from Marion College on the same day and Mrs. Bateman was in attendance at Marion College during the past year.

Miss Dorothy Markham ('46) of Saint Louis, Michigan, became the bride of Mr. Delmar Stalter of Trivoli, Illinois, on Friday, June the 6th in the Church of the Nazarene in St. Louis, Mich.

On the 7th day of June, Rev. Wayne Judd ('42) took unto himself a wife in the person of Miss Ila Crow ('45) of Fort Wayne, Indiana. The ceremony took place in the chapel of Founder's Memorial. Rev. Judd just recently returned from his missionary labors in Ecuador, South America; and they plan to return to South America soon.

In the First Missionary Church on June 7th, Miss Ruth Pauline Steiner of Fort Wayne became Mrs. Gerald Steiner of Pandora, Ohio. Mr. Steiner was a student at the Bible Institute during the past school year.

THE FELLOWSHIP CIRCLE

O fellowship circle, go look on the field,

The harvest is ready its treasures to yield.

There are millions of souls who sit by the way,

Yes, calling, "Come over and help us today."

You may not be able to sing or to preach,

But a small act of kindness may some sad heart reach.

Just a cup of cold water shall have its reward
And may heal up a wound or a long broken cord.

There may be someone whose hope seems all gone;
They once seemed so happy, but now lost their song.
Go, sit down beside them, help lift up their eyes
To the hill where the psalmist said hope never dies.
If you can help some soul along life's way,
The Master will smile at the close of the day.

O fellowship circle, there is plenty to do,

And Jesus has said, "I am counting on you,
To carry my message to poor fallen man."

Let us not disappoint Him,
He has no other plan;
And then over Yonder, that will be grand
When souls say to Jesus,
"T'was the Fellowship Band

That brought us the message of hope and good cheer,
For through their kind effort we now are all here."

And the Master will say, "I knew you'd be true;
I'm glad, my dear children, I counted on you!"

Eli Amstutz,
(Student in 1909-10)

* * *

Again we come to you with a list of names, hoping some of you will be able to send us the

correct addresses of these alumni.

Robert Carlson
Adolph Carnecki
Rose Cavender
Mrs. Milan Chaffin
Viola M. Coffey
Elaine Collins
John Conahan
George W. Cook
Mrs. Cecil Cook
Mrs. Charles Coyle

Anna Dirstein
Emma Dirstein
Mr. and Mrs. James Dowler
Fred Duerr
Marion S. Dye
Thelma Dykstra
Mr. and Mrs. Harlan Eicher
Ora Lee Faulkner
F. M. Fehman
Rev. A. M. Froese
Boyd Furlong

FROM THE MAIL BAG

Special to the BIBLE VISION

Dear Christian Friends,

"Thy mercy is great above the heavens, and thy truth reacheth unto the clouds." Psalm 108:4.

"I am sure that all of us are grateful for the limitless mercy of God and His truth that knows no bounds.

"I have enjoyed reading the letters from all parts of the world in the Bible Vision and especially those which have been written by my former classmates. I'm happy to know that the Lord is using the B. I. students and the former B. I. students to make His message known around the world. I'm glad that all of us have a part in helping to bring back our King and I want to do and be my best so that His return may be hastened, don't you?

"I am happy to write about some recent experiences as to the mercy of God and the truth of His Word.

"Three of us had the opportunity of visiting all of our out-

station teachers, advising them, testing their schools and holding evangelistic services. Whenever it was possible we had separate services with the women and children.

"We had several hundred people in most of our services. At one large open air service in front of the teacher's house there were eight hundred present. The people came in from different villages and mines and many tribes were represented. The crowd was made up of policemen, soldiers, mine workers, clerks, farmers, housewives and folk from other walks of life. They sat quietly giving evidence of keen interest as they listened to the presentation of the Gospel. When the invitation was given, six women and twenty-four men came forward to settle their accounts with God.

"We had two open air services in Tshikapa, the center of the Forminiere Diamond Mining

Company. These services were held in the evening under several mango trees on the main street near the airport, and were well attended, and we believe much appreciated.

"There are several fine Christian young men working at Tshikapa who have organized a mixed choir and a Gospel team. This choir sang for us several times and we appreciated their music. One song impressed us very much because it gave the thought of, "our sin dropped off"—the words and music being composed by a blind African.

"We had Africans in some of our services who never before had heard the Gospel message and the contrast with those who had was very marked indeed.

"On this itinerary we were brought face to face with the tremendous needs and great opportunities in our territory, and pray that our young African Christians might hear the call and accept the challenge.

"What a privilege to tell Africans that Jesus died for them and that they, too, may become heirs of God and joint-heirs with Jesus Christ!

"May the Lord speak to all of our hearts and help us to be His true servants in whatever capacity we may be serving Him.

"You, young men and young women who read these lines, won't you give your all to the Lord today and be obedient to His call? Africa needs you—the Belgian Congo needs you; there

are yet many precious diamonds in the rough that need to be found by God's Prospectors and polished by the Master Polisher until they shine like true lights among their own fellowmen still lost in heathenism, superstition and sin. Who wants to be one of God's Prospectors in the Belgian Congo?

"Best wishes to all of you dear Christian friends who read these lines. May we be faithful to the Lord and fulfill our calling with joy. May we not forget to pray for each other as we seek the souls of men."

Yours for Christ in the Congo,
Fanny A.

Schmallenberger, '31,
Tshikapa, Kasai District,
Congo Belge, Afrique.

* * *

Rev. Dick Reilly, president of the class of '42, sent his latest class letter to the news editor of the Bible Vision. This is appreciated very much and we are glad to learn of the whereabouts and labours of love for our Master by the members of this class. Because of the limited space, only excerpts are given here.

"It was about a year and a half ago the R. G. LeTourneau Company of Peoria, Ill., began contacting us about Dan coming to Peoria to be Industrial Plant Chaplain. This decision undoubtedly was one of our major decisions since being in the Lord's work. After prayerful consideration and weighing of matters for over a year, we felt we should

make the move. It was hard to pull away from North St. Bible Church, Jackson, Mich., and the friends there; however, never have we regretted the move here for surely God has permitted us to be used for salvation of souls and to encourage others in the Christian life. I can say, as the chaplain, I'm happier and more contented than ever. To tell about the work here would take another page, but praise the Lord, we have nothing to glory in, only what He permits us to do to His praise.

"Jeanie was born October 5, 1943. She's really a "peach," and daddy surely hopes she'll be a missionary or pastor's wife 'ersomp'n' like that if Jesus tarries and should it please Him."

Dan, Dora and
Jeanie Demmin.

* * *

"After leaving Fort Wayne, Lillian (McClaid) worked in Lima, Ohio, and then in Grosse Pointe, Mich., for about a year until we were married in Sept. '43. I attended Wayne Univ. in Detroit for a year and a half and then came to Northern Seminary, Chicago. Lillian has attended some classes here. She's taken Logic, Philosophy, Ethics, Evangelism, and Materials and Methods of Illustration. I'll finish here and graduate in May, '48, although most of my work will be finished here after this summer. At present Lillian is not attending classes, but working in the offices of Montgomery Wards.

"Our hearts remain set on doing Christ's will for our lives in carrying the Gospel to South America. As the Lord leads we hope to go to Brazil. At present Lillian and I are working in the First German Baptist Church here in Chicago. She is superintendent of the Beginners and Primary Dept., and I'm teaching a Sunday School class and preaching frequently. We have had a grand opportunity at this church as the pastor gives us continually opportunities for experience and service.

"Here is a verse from Proverbs in the Moffatt translation that means much to us. Proverbs 3:5-6. "Rely with all your heart on the eternal, and never lean on your own insight; have mind of Him wherever you may go, and He will clear the road for you."

Lillian and Harold Dinter.

* * *

"We have now been in the Dominican Republic for a year and a half, having come here as missionaries Sept., '45. We landed here as babes in the wilderness not knowing enough Spanish to order a meal. We were alone for the first three days, then finally after receiving a telegram from Rev. Neuenschwander we flew to the other end of the Republic. Those first three days shall never be forgotten. We talked with our hands to make ourselves understood to the extent that we felt foolish. We felt like outcasts, and lonely but the comfort of His presence was so warming. Finally

little by little we have come to the place where we can understand the language enough to get along, and can even, wonder of wonders, make ourselves understood—I hope! Some times when I see how hard these people try to understand us, I feel that it would be easier to teach them English, and then preach to them. Where was the Spanish knowledge that we had learned in good old B. I.? —Safe and secure in the Spanish grammar.

"For the first year here we labored in a small sea coast town of Monte Christy. From Monte Christy we moved to the Dominican Haitian frontier to a town snuggled at the foot of the mountains for about six months. Now we are living in Restauracion, a town in the mountains. The Lord willing, this is the field where Helen and I shall be working. At first the people were fearful of the priests, and wouldn't attend meetings, but little by little they are losing fear, and interest is growing. The people are very friendly and visit us often. At the present we are building a house here, because it is very hard to rent one. When I say "we" I refer to Mr. Neuenschwander, Dan Dyck, and David Clark, and even Helen gets mixed up in the work. We built a small temporary hut 10x10 to live in for now. Helen and I practically fall over one another to turn around in the house, but we are happy in Him. We have a screen cupboard, a small cabinet, a table, a bed, a

wash stand, kegs of nails, and two tool boxes. Where do we stay? We manage to squeeze in between.

"We are anxious to complete the house so that we can get under way with the real work—that of telling the people in the various villages about Him, and His unfathomable love. One more question. Are we happy here in His service? Amen! for Helene and me."

Bob and Helene Elliott.

* * *

"We have just entered a new pastorate in Plainwell, Mich. We came here last December, so we are still somewhat new and getting adjusted. There are plenty of adjustments to make in a large church and in a new community. We are located about 12 miles north of Kalamazoo in a town of about 2800. There are only 4 churches here, the Baptist Church being the leading one with about 400 membership. You can see there is room for increase with so few churches for a town of this size.

"Just the other day a young man of 31 years came to the door for help. He is a bad neurotic case. Drink and sin have almost ruined him and he felt he had reached the limit and he might as well end it. Ray spent almost the whole day with him and he did accept Christ as his Saviour. Ray went to the home and the wife was converted also from a sinful life. This experience made me look up and

thank God for the Christian parents and home I had that spared me the great grief sin can bring on a person.

"During February we were in my home church in Archbold, Ohio, for 10 days' evangelistic meetings. The Lord really blessed Ray as he spoke each night. There were 33 conversions, consecrations, or decisions made to go further with the Lord. Still souls are being saved and brought to the Lord."

**Ray and Clela
(Lugbill) Hein.**

* * *

"I have had some splendid opportunities teaching God's Word to the young people of my neighborhood. I earnestly prayed and taught during the war years. God blessed the seed sown. He will give the increase. Soldiers and sailors heard the Word before leaving and on furloughs. God was faithful. None were lost or wounded in U. S. Service.

"I have taken advantage of all open doors. God has blessed and helped. I will praise Him, too, for all who desire earnestly the gift of giving forth the Word clearly, with an eye single to the Glory of God. God will back up that soul with all Heaven's reinforcements."

Ruth Hufford.

* * *

"It was just one year and seven months ago that our party of 5 (Miss Leona Lehner, Mr. and Mrs. Dale Moser, Chuck Glenn and myself) left by plane from

Miami while still sore and groggy from half a dozen shots and turned our faces with happy anticipation for the land of our future labors, Ecuador, S. A. For some of us it has been a time of physical testings. After spending nearly a month helping push a dug-out canoe up and down the rivers in this province, I contracted a hard case of chicken-pox, which was followed by amoebas, an operation for appendicitis, and Malaria. I found it impossible to get back on my feet in the tropical heart; so I went to the highlands of Colombia, where I spent four months recuperating, and in happy fellowship with my sister, Irma.

"I still do not have the command over the Spanish language that I would like to have, but have progressed to where I have a workable knowledge of it. It has been my joy and privilege to undertake some itinerary trips in recent months to neighboring towns and villages, holding open-air services, and distributing Bibles, portions, and tracts. The peoples as a whole are tolerant and open to the Gospel, although in some places among the unlearned and ignorant, there is some hostility. We received a most friendly welcome from one town on the coast called Palestina. A number have already received the Lord in that town, and they are already thinking of building a little chapel, although they are a poverty-stricken people."

Wayne Judd.

(P.S. At the present time Wayne Judd is home on a short term furlough, and expects to return with his wife, the former Ila Crow.)

* * *

"We are pastors of the Friends Church in Dayton, Ohio. By "we" I mean my wife, Marie, and our little boy, Paul, who is almost 3 years old. We came to Dayton last October and for 4 months we lived in our house trailer and pastored the church. But not the church has purchased a parsonage and we are enjoying the comforts of a nice home. The Lord has been good to us here in Dayton. We have almost tripled the attendance in the S. S. We have been able to gather in a large group of children and they have been bringing in others.

"The year preceding our coming to Dayton was spent in evangelistic work. That was the reason for our having a house trailer. We travelled about among our own churches and we feel that the Lord did give us a good ingathering of souls. We held 13 series of revival services and in the summer conducted 6 vacation Bible Schools. It was our joy to see many of the boys and girls in these schools give their hearts to Jesus. It makes me feel that I am able to share with others the experience of my own life when I am able to lead children to Christ; for I was only a boy when I gave my life to Christ, and I'm sure that if I had not

yielded to Christ then, I would not be in His service today.

Billy Lewis.

* * *

"For the past three years I have been working for the Detroit Department of Street Railways. I work in the cashier division where I run a coin counting and wrapping machine. I generally work one of the penny machines. If you preachers think you have a monopoly on pennies you should visit our place. We have approximately 500,000 pennies to count a day — that is about 2 tons of pennies. The money we counted today, the money dropped in the fare boxes yesterday, was \$13,700.00 and weighed around 7 tons.

"Friday afternoon is our Junior Bible School at the Chapel. There isn't a dull moment when the kids have a service. It is entirely run by children 13 years old and younger. Their president takes charge of the service, the secretary counts those present and the Bibles, the treasurer collects the offering, and there is even someone who sees to it that they have a special number each week. Each child has a chance to take part in the singing, in the Bible Drill and in the roll call verses. One of the primaries got up to say his roll call verse that was supposed to be "I am the Bread of Life" and he said instead, "I am that piece of bread." The grown-ups only give the lesson or story and take charge of the study classes."

Violet Lucks.

"Both Viola and I can say that God has done far above what we could ask or think in leading us and in answering prayer in our behalf. At present I am serving two Methodist churches, one in Hummelstown, just 10 miles out of Harrisburg, Pa., and the other located in the country about 3 miles out of Harrisburg. In addition to this I am attending Westminster Theological Seminary, a Methodist School in Westminster, Maryland. I spend Tuesday through Friday noon at school. I expect to complete my second year in May and then finish my college work. Even though I am not enjoying the spiritual atmosphere that prevails at B. I. I can truly say that I have gained much from my seminary course thus far. There is a majority of spiritual students enrolled this year, several from Taylor and Asbury colleges. We have a prayer meeting in a dormitory room each evening after supper. (Like in Roy Johnson's room. Remember fellows!) Don McIntosh is here studying for his Masters Degree. He held a series of revival meetings for me last spring in my country church. He serves a church at Union Bridge, Maryland, just 12 miles from school and is having a great time preaching the gospel to a spiritually hungry congregation. Many have been saved.

"I suppose you would like to know about the "little Millers." The Lord has blessed us with three children, David William,

Ruth Elaine and Mary Ann. We love every one of them and have decided to keep them."

Don Miller.

* * *

"Since leaving Fort Wayne, last June, I have been working at the Children's Aid Society Home here in Meadville, Pa. I have often heard Christians say they would never work in a secular organization, but the Lord has shown me how very badly Christians are needed here. These poor girls, we have 23 of them now, have never known human kindness, let alone the love of God. My heart cries and I ask, "How can we blame them for their delinquency when their parents never loved them and they never heard the name of our blessed Lord and Saviour except as a curse?" If there were only one of these girls won to the Lord, it would be worth all our heartache."

Helen Zorb.

* * *

"I must tell you of the things to which I am looking forward in the near future. First I want to "spike the rumor" that some of you may have heard that I have matrimonial intentions by telling you that it is a wonderful fact. Yes, God has graciously brought into my life a young lady whom I have come to love very much, and who has promised to become my wife sometime in June. She is Miss Laverne Torrell from Lubbock, Texas, a mis-

sionary serving under the Christian Missionary Alliance here in Ecuador. God has undertaken in every way in making the necessary arrangements between our two societies. The C. & M. A. has generously released her without any financial obligations, and our Board has welcomed her entrance into our Association. Now would you call that proselyting when I bring a new missionary into our mission that way?

"LaVerne and I are anxiously looking forward to working together among the Cayapa Indians, a work that God has miraculously opened up to us. Those Indians live in the jungles north of us on the Cayapa River, and have been waiting for some time to receive some educational help, having built a school house and home for a teacher. Haussers on a visit to that region learned of this and promised to send them some help as God directed. We are planning to go there the moment that all the preparations are made. Please remember us at the throne of Grace."

Charles Glenn.

* * *

"God led me to Greenville College in the fall of '42, and from which I graduated in the spring and finishing my work in the summer months. Here as well I feel in love with a young lady which is today my help meet and better half. At conference in '43 we accepted a call to the Denair Missionary Church, Denair,

California. We enjoyed the West a great deal. Many experiences we will never forget and scenic excursions of great interest.

"Last spring for the sake of Kay's hay fever we felt it best to leave California. Thus we received a call to the Pandora Church at which place we are ministering now. We are enjoying the work here a great deal and feel the blessings of the Lord with us.

"Last July 4th a great celebration took place in the arrival of a 7 lb. 10 oz. bundle of boy which we named Wayne Arnold. God has blessed him with good health. We find him a real source of joy and blessing to the home."

Arnold Schmidt.

* * *

"For the present, at least, God has led me to work here in my own community, Groveland, Illinois. If I had been allowed to choose my own way, I would be down in the jungles of South America; for my heart has always been burdened for the jungle Indians. But God knows best where He can use me. I am content to know that I am in His will. I believe God has called me to a ministry of prayer more than to any other service."

Mildred Schnur.

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"I have been preaching the same as always and don't intend to ever give up. My credentials are with the Nazarene Church, but my vision is for the whole

wide world. At Christmas time a year ago my father suddenly passed away. My heart was broken. Nothing means anything to me any more except the service of the King. I am not earth bound to anything—now I am heaven bound.

"Finances have forced me to maintain a secular job and preach at the same time. The Lord has blessed me in the youth rallies in which I have preached in a marvellous way. I have been playing in a girl's accordion trio around different places, also. I just do whatever needs to be done—anything to keep busy for God."

Lovaun Spillers.

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"These five years have been busy ones for us. We have been pastor at the Bethel M. B. C. Church south of Elkhart, Indiana for the past five years. This was indeed a pleasure though not entirely free from some heartaches. However, the Lord has saved a few souls, He has called a few into His service, and others have testified to having received help in their souls during our ministry. Truly there is no greater joy can come to a pastor than to see precious souls coming to Christ and to be able to help them in their search.

"For the past two years we have also been working at the Bethel Publishing Co. in Elkhart. In Jan., '46 it fell our duty to assume the managership of the Publishing Company and this has

been a joy to us. This is a great task and we hope by God's help to be able to meet some in the glory land because they have read the gospel and accepted Christ through reading the printed pages we have sent out.

Paul Kreiss.

* * *

"We took a pastorate in Kansas — Concord Missionary Church after graduation. We enjoyed being in the "country of the golden-grain" that the Nebraska-bred Wayne Judd talked about. In the summer of '43 Hazel's health went completely bad. We consulted a doctor who told us to get to a lower altitude and a cooler climate as soon as possible. This we did, heading east from Kansas in Aug., '43. In Nov., we took a C. & M. A. pastorate in the western Pennsylvania district of the Alliance. This has occupied us until the present time. We have had to give up our rented parsonage. As the result of having no place to live, I resigned my pastorate and we are staying temporarily in Cleveland until the Lord opens another door for us. During the first week we came to Cleveland, Hazel's mother was seriously injured in an automobile accident; so it seems God has permitted this time of waiting for a purpose. We expect to be here now until she is well, and thus far, God has been wonderfully working in her body and the bones are knitting nicely."

Hazel and Fred Kreh.

"From the time of leaving B. I. until now, I can only say that He has held me fast. The Lord gave me four wonderful years at Wheaton, since I so badly needed some absorption of culture and foundational instruction. Carrying limited hours for credit, and working much to meet all financial needs, I was able to leave the college with the B. A. in history, June '46.

"The Lord led in work for the following eight months for which time I managed the LeTourneau Foundations Bethany Camp at Winona Lake. During this time I was privileged to lead in the program and direction of all camp activities. The Lord's blessing was with us and many young people confessed Christ for a first time while others were strengthened in their walk. We had a full program keyed to bring Christ to youth in all phases of living.

"Leaving the camp in mid-October looking for secular work for a short time. I took the best offer with a mail order company, Aldens. For the time being I am a buying trainer of women's style shoes. Imagine? The future is in His hands, and I am looking forward to usefulness in winning souls for Him."

Al Shadduck.

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"The fall of 1942 I started to college, choosing my own church school, Olivet Nazarene College, Kankakee, Illinois. Here I spent four very good years, I received my Th. B. Degree. I really en-

joyed my days at Olivet, and it was here that Miss Helen Rush became my wife. After graduation last May, we came to Columbus, Ohio, where we became pastor of the Fairwood Ave. Church of the Nazarene. We like it just fine here."

Elbert Specklein.

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"In the last four years, the Lord has led faithfully. It was my joy to teach in four Bible schools for 3 summers reaching on an average of a thousand boys and girls each year, and last summer I was a counselor for 2 weeks at a church camp. Since graduation from B. I. I have been occupied with missionary work in Detroit in new housing projects. My task was house-to-house witnessing inviting people to accept the Lord and to attend our Sunday schools, located in 3 different areas in public schools. Youth work and S. S. teaching and church activities occupied my evenings and Sundays. Through the channels of Sunday school teachers and home visitors many souls have been won. Last year after the groundwork for the missionary work was completed the Lord opened the doors to work in our Detroit Baptist Missionary Office. I worked as secretary. At the time of my employment, I voiced my plan to continue my schooling. Thus, next came this opportunity to attend Taylor. I prayed about the matter concerning which school I should attend. He has led me again and I am satisfied

that I am at the right place at the right time. I work as secretary to the Dean of Men and Secretary to Dean of Women at Taylor University, Upland, Indiana."

La Vern Hein.

GOD'S LONELY PROPHETS

(Continued from page 13)

host he consigned himself to a life of utter loneliness on any human level. Once free from Egypt, self-interest prevented the great majority from receiving God's will with honest hearts; hence, trial and tribulation failed to accomplish any lasting change in their behaviour. Moses might indeed have adapted his course to meet the carnal tastes of the multitude, and thus have earned approval of a sort; but this was something that God's man simply would not do.

All along the wilderness way the people demonstrated, not a heroic faith in their God, but rather a limitless capacity for religious self-delusion; and thus, a pitiable insensibility to the essence of true religion. This tendency was unfortunately carried over into New Testament times. Our Saviour warned the people of His time that many who employed the vocabulary of religion were yet strangers to its truth and reality. "Not every one that saith unto me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Indeed,

our Lord plainly rebuked those who prided themselves in their Abrahamic ancestry and boasted of exploits done under religious auspices. He warned them that, in the end, **they** would hear Him say: "I never knew you; depart from me ye that work iniquity" (Matt. 7:23).

Yet, however lonely his lot may be, the mission of a true prophet is transparently clear. He must proclaim God's truth, "in season and out of season," whether men will hear or stop their ears. Moses must be true to God's "ways" even though all Israel forgets God's "works." Let God's servants therefore be true to their divine commission and proclaim His truth to this crooked and gainsaying generation. In the end, it will make all the difference in the world whether divine judgment falls upon unbelieving men for their foolhardy rejection of God's message, or upon the prophet for his unfaithfulness.

The issue is clear! Just as clear and plain today as ever in the past! The preacher or prophet must deliver God's message and make known His "ways" before he can hope to bring men's "acts" into conformity with God's "ways." For unless the servant of the Lord realizes that the message he proclaims is of utmost importance to the moral destiny of his listeners—a matter of life or death—he simply cannot minister as God's accredited ambassador to a lost world!

THE EDITORS SAY . . .*(Continued from page 5)*

In the light of these things, "thanks be unto God for His unspeakable Gift." Having fellowship with Him and having heard and seen and handled the Word of Life, one's needs are all supplied according to God's riches in glory and he finds it necessary to be anxious for nothing. Yes, "a man is rich in proportion to the number of things he can afford to let alone."

• • •

Gossip

According to Winston's dictionary, "A criticism is an expression of judgment after careful examination." Thomas Rankin, in "The Method and Practice of Exposition," says it is impartial and discriminating. It measures its subject completely and then expresses its findings, all of which may be favorable. It is never snap judgment, is never based upon prejudice or personal reactions, and is never mere condemnation. Unkind gossip is not worthy of such a dignified designation. If one is careful to call such by its right name, he will not be so careless as to be ensnared by it.

Everyone has sufficient sorrow and suffering without having it accentuated by sharp tongues or inconsiderate remarks. To refer to Scripture seems almost superfluous, so familiar are the passages bearing upon this subject. Perhaps it is sufficient to say, "My brethren, these things ought not so to be;—the fruit of right-

eousness is sown in peace of them that make peace."

THE 39TH ANNUAL COMMENCEMENT WEEK AT THE BIBLE INSTITUTE*(Continued from page 28)*

brought commencement week to a close. Dr. Harold Mason brought a timely and inspiring address on "T h e Heavenly Ordination." Forty-four seniors m a r c h e d across the platform to receive their diplomas from the hand of President Witmer, flicked the tassels on their "mortarboards" from right to left, and marched off the platform graduates of the Fort Wayne Bible Institute. Miss Edna Lohr, the last of the number, has the distinction of being the eight hundredth graduate of the school. Special recognition was given to the honor students, Kathleen Inniger, Virginia Maxine Miller, and Robert Magary. After the recessional the graduates formed a line in front of Founders' Memorial Auditorium to receive the congratulations and good wishes of their friends.

"FAIRER THAN MEN"*(Continued from page 27)*

faith may feed to the full upon Thy fairness, Thy beauty, Thy grace, Thy glory. May this heart glimpse of the psalmist become ours in this hectic day, so that our hearts may find their all alone in Thee.

"Then were the disciples glad, when they saw the Lord" (John 20:20).—**Moody Monthly.**

DIMENSIONS OF THE SPIRIT

(Continued from page 15)

in your service for the Master. Never rest on your laurels. Remember, if what you did yesterday still seems big to you, you haven't done much today. Finally, may your souls be fashioned with the long dimensions that holds eternity's values in view.

While I am praying thus, there comes to me, down through the centuries, a familiar voice. It originates in the stone-walled cell of a Roman prison. Two men sit there. One is writing, in the dim light that filters through a narrow slit in the wall. The other is dictating a letter to friends in Ephesus. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Amazed at the immensity of these bold requests, I cry out, "Paul, Paul, do you mean what you are saying? I concede that a man may grow in these four dimensions; but you are suggest-

ing that he can comprehend them. And, Paul, is it possible for mortal man to be filled with all the fulness of God? Surely no one is able for this!"

But even while I am remonstrating, I hear that voice again, as the Apostle resumes dictation: "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

LIGHT ON THE LANGUAGE OF THE NEW TESTAMENT

(Continued from page 24)

though it was the vernacular instead of the classic. This author now believes it to be infinitely greater to say of the apostle Paul that he deliberately chose to use the vernacular than to eulogize his ability to originate words.

The preacher who, though learned and profound, brings a living message in the language of the common people, will never want for audience. Here is one of the secrets of God's Book. Profound and deep as is its message, it is a living message, brought to men in a language which breathes and pulsates, because of which it receives a response wherever human hearts are found, and because of which it can never die.

Chapter from the book, Voices from Rocks and Dust (from) Heaps of Bible Lands.